

may the master of the cattle be long possessed of those with which he sacrifices, and which he presents to the gods.

4. Let not the dust-spurning (war)-horse reach them; nor let them fall in the way of sacrificial consecration :¹ let the cattle of the man who offers sacrifice wander about at large and without fear.

5. May the Cows be (for our) affluence: may INDRA grant me cattle: may the Cows yield the food of the first libation: these Cows, oh men, are the INDBA,* the INDRA whom I desire with heart and mind.

6. Do you, Cows, give us nourishment: render the emaciated, the unlovely body the reverse: do you, whose lowing is auspicious, make my dwelling prosperous :- great is the abundance that is attributed to you in religious assemblies.⁸

¹ *Na sanskritatram abhyupayanti .• Sdyana* interprets *visa-sanddijanskdrām n&bliyupagachchkantu*, let them not go nigh to the consecration of immolation and the rest, as if he understood the Veda to authorise the sacrifice of cattle as victims: but the use of *metonymy* is so common, that perhaps by cows, in this place, we are to understand their produce, milk and butter, which are constantly offered.

³ A rather strong personation, and which the scholiast weakens "by understanding it to mean that the cows may be considered as *Indra*, as they nourish him by their milk and butter presented in sacrifices: so, perhaps, the first phrase, *gdvo* *bkagah*, which he renders *mafiyam dhanam bliavantu*, may they be to me affluence, may mean the cows are *~Bhaga*, the impersonations of the deity of good fortune and riches.

⁸ *JBrihad vo vaya uchyate sdbhdsuz* great of you the food is said in assemblies: *Sdyana* understands it rather differently, great is the food given to you in assemblies, it is given by all, *tarvair diyate ityartka*.